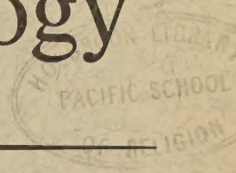


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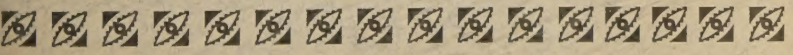


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The Lambeth Quadrilateral : Bane or Blessing ?

W. STEWART

When the Report of the Lambeth Conference of 1958 was published, it was with some surprise that many readers discovered that the Committee on Church Unity and the Church Universal had found it appropriate to quote *verbatim*, and with manifest approval, the formula, in its 1920 form, which has become famous as 'The Lambeth Quadrilateral'. The action indicates a confidence within Anglican circles that that formula, so far from having outlived its usefulness, still stands as a tried and trusty guide for the work of Christian reunion. The tenor of the Report as a whole, and the lines along which Anglican Churches have been conducting negotiations in different parts of the world, support that judgement. This fact makes it rather urgently necessary, both for Anglicans and others, that there should be a fresh appraisal of the formula and its rôle in the ecumenical movement.

I

It will be convenient to remind ourselves of the precise terms which have been used, and we may begin with the original form as it was adopted by the Lambeth Conference of 1888 :

- A. (Resolution) That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion :—
- (A) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation', and as being the rule and ultimate standard of faith ;
 - (B) The Apostles' Creed, as the Baptismal Symbol ; and the Nicene Creed, as the sufficient statement of the Christian faith ;
 - (C) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with the unfailing use of Christ's words of Institution, and the elements ordained by Him ;
 - (D) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Before we consider later developments of this formula, let it be acknowledged that the history of the ecumenical movement since 1888 contains abundant evidence of the influence which it has had, particularly in much of the discussion on Church Union. Not only so, but few would wish to deny that much of that influence has been beneficial, giving a useful focus and shape to debate which might otherwise have been hopelessly diffuse. Nevertheless, the assumption which has often been made that Plans of union have actually been drafted on the basis of this Quadrilateral ought to be treated with more reserve. In particular Anglican Churchmen would do well to make sure of the facts before they assume too readily that other Christian bodies are as sure as they are that we have here an authoritative blueprint for the United Church of the future.

Again, it is very significant that debate, criticism and defence have largely centred on the fourth point of the formula, implying an emphasis which reflects the distinctive history of the Anglican Communion alone, which has always found it necessary on the one hand to justify its separation from Rome, while jealously maintaining its continuity from the years prior to that separation, and on the other hand to maintain its position over against the other churches of the Reformation. Indeed, with reference to the whole history of Anglican thinking on this subject, it is hard to resist the conclusion that it is strongly conditioned by the special problems of the Church of England, with its experience of Schism within its own territory on a scale far beyond that of any other national Church in Europe. It may be objected to this that in fact the 'Lambeth Quadrilateral' was derived from a draft supplied by the Protestant Episcopal Church in America. This fact does not, however, disprove the point, for there certainly was a long history which led up to the formulation of the Quadrilateral, and it is also perhaps not without significance that Bishop Huntingdon, to whose first draft in 1870 the formula may be traced, had by 1898 quite abandoned it in favour of a different approach to reunion which he believed to be more appropriate for the conditions in his own country.¹ In any case it is a distinctively Anglican formulation and, in these days of ecumenical thinking, it would certainly be a remarkable thing if it should turn out that the definitive statement on this vital subject should prove to have been produced within the counsels of a single Denomination and that many years before the major developments of the modern ecumenical movement had taken place.

II

Let us now set out the Quadrilateral in the form which it took in 1920, together with certain comments made at different times

¹ See D. H. Yoder on *Christian Unity in Nineteenth Century America*, in Rouse and Neill: *History of the Ecumenical Movement*, Chapter 5.

by Lambeth Conferences, which are numbered for convenient reference later :

B. *The Quadrilateral of 1920 :*

We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of :—

The Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith ;

And the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief ;

The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ ;

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

C. *Comments made by the Lambeth Conference, 1920 ; on the fourth point :*

- (i) May we not reasonably claim that the Episcopate is the one means of providing such a ministry ?
- (ii) We submit that considerations alike of history and of present experience justify the claim which we make on behalf of Episcopacy.
- (iii) Moreover we would urge that it is now and will prove to be in the future the best means of maintaining the unity and continuity of the Church.

D. *Comment made on the fourth point by Lambeth, 1958 :*

Loyalty to the age-long tradition of the Church, and to our own experience, compels us to believe that a ministry to be acknowledged by every part of the Church can only be attained through the historic episcopate, though not necessarily in the precise form prevailing in any part of the Anglican Communion . . .

A careful study of the various statements shows us that in fact *two* claims are made regarding the points of the Quadrilateral, and most explicitly, regarding the historic episcopate.

1. There is the claim made most clearly in the sentence numbered C (iii) above, that episcopacy will be found to be 'the best means of maintaining and furthering the unity and continuity of the Church'. This is also implied in the 1888 formula (A) that the points 'supply a basis on which approach may be made towards Home Reunion'. This expresses the conviction that the elements mentioned should have a vital place in the pattern of the united Church to which we all look forward.

2. There is also the claim put forward in the sentence C (ii) that Episcopacy is 'the one means of providing such a ministry'. It may be observed that in 1920 the phrase 'the Historic Episcopate' of 1888 was replaced by the more general phrase about 'a ministry acknowledged by every part of the Church . . .' Nevertheless, the claim made immediately afterwards that Episcopacy is 'the one means of providing such' makes it clear that the authors still have an episcopal ministry firmly in mind, and the preamble in 1920 asks for 'the whole-hearted acceptance' of the points involved. When we turn to 1958 the claim is once more set out in explicit terms (Comment D): 'loyalty . . . compels us to believe that a ministry acknowledged by every part of the Church can only be attained through the historic episcopate . . .'

It is obvious that the second claim is a more rigorous one than the first, and in spite of the 1958 acknowledgement of God's blessing on others, the terms which we have quoted show that Lambeth 1958 took an uncompromising stand on this point, using afresh the phrase 'the historic episcopate'. This is in line with other evidence, such as that contained in the *Report on Relations between Anglican and Presbyterian Churches*² (St. Andrew Press 1957):

'On the Anglican side, full intercommunion would be impossible without raising the question of Episcopacy as a thing deemed requisite for its fulfilment between the Churches, even if otherwise agreement had been reached as to doctrine and practice'.

It is this second claim which in practice has made the Quadrilateral not only a pattern for a united Church but an authoritative measuring-rod for full recognition of other churches now.

III

Before we take up an examination of these two claims, we may note that in 1920 Lambeth made an appeal to History and to Experience as upholding the claim for Episcopacy.³ As regards History, it is of course a fact that during the greater part of Christian history episcopacy was the regular form of Church Government that prevailed. What is not so clear is that this form of government really did secure the unity and continuity of the Church. Even the early centuries have their sorry record of schism and of bishops in opposition who contend with the armoury of anathemas. There are today divisions which date from long before even the Great Schism of 1054, and the very divisions which marked the period of the Reformation at least show that the episcopal system did not prevent them from happening. Further, among the churches of the Reformation actually none of them in Europe has shared the Anglican theory

² P. 24.

³ See Comment C(ii) above.

of the necessity of the historic episcopate even when, as in the Church of Sweden, they have conserved the form of it. The agreed statement on the Church and the Ministry recently issued by a joint commission of the Lutheran Churches and the Church of South India,⁴ which also appeals to history, does not find episcopacy to be an essential for a Church, although readily granting it an honoured place in much Church life. Finally it is perhaps not unimportant that in the story of schism and dissent which marks Church History both in England and in Scotland, nearly all seceding bodies in England included a rejection of episcopacy in their protest, often on the ground that they found that system at least partly responsible for their discontent, while in Scotland it was rare for a dissenting body to abandon Presbyterianism. Not only so, but within Scotland there has been a notable story of reunion with the national Church, by which many of these historic breaches have been largely healed, while in England the process has still to begin.

Lambeth also appeals to experience. It is entitled to quote its own experience from within its tradition. It cannot, however, expect to convey the same conviction to others who cannot but observe the divisions in episcopal churches in past centuries, or that the episcopal Church of England has a great problem of secession in its own territory, or that the great episcopally ordered Communion of Rome and Canterbury and Greece are not in communion, or that in India, in a land like Kerala, several bodies each with the historic episcopate are yet divided, or that the modern record of full organic unions concerns almost exclusively bodies which have not claimed the historic episcopate,⁵ while it is the Anglican Churches which still withhold hearty acceptance of the one great Union (in South India) in which that episcopate played a part.

Whether or not we agree with them, surely we must respect the conscientious conviction of those who hold the place of the historic episcopate to be part of their very faith. This would seem to be the claim of Lambeth, 1958 where the Committee goes on to state: 'This ministry we believe to have been given to the Church by Divine Providence' (Report 2.22). But when the appeal is made to the empirical evidence of history and experience then it becomes necessary to point out quite simply that the evidence is not found to be convincing.

IV

We turn now to the two claims made for the historic episcopate which we saw to be involved in the Lambeth statements.

(1) There is the claim that the elements listed should find whole-hearted acceptance in the pattern of a united Church and,

⁴ *South India Churchman*, May, 1959.

⁵ See Rouse and Neill: *History of the Ecumenical Movement*, Appendix to Chapter 10.

in particular, that, when it comes to Church polity, it will be found that episcopacy is the best means to secure Church unity and continuity. Let us without hesitation concede that the Anglican Churches are entirely in order in putting forward such suggestions for the constitution of a united Church, just as others will put forward their own, based on their experience. In all Union negotiations it is essential to reach some prior agreement on the main structure of the constitution on which all shall come together. In this matter, since 1888, the Anglican Churches have steadily pressed for their four famous principles, and in fact union schemes have found a place for all four. There has not usually been serious dispute about the first three, and it has generally been agreed that there should be an important episcopal element in a united ministry. Equally definitely others have tried to guard against dangers which they have detected in some episcopal systems and have sought an episcopate constitutional as well as historic. Means have been found, however, to satisfy both points of view and to provide for an episcopate which would satisfy the Anglicans as being historic. As to whether or not this is actually the 'best means' is a question on which there may be differences of view, but no difficulty need arise if it has an accepted place within an accepted pattern.

Even here, however, there is a real danger of lack of balance in undue emphasis on the points of the Quadrilateral, and Anglicans ought not to assume that the fact that the four are accepted implies that others share the view that they are the four essential pillars. Any such selection brings the danger of bias and we can hardly exonerate the Anglican emphasis from blame for the quite dishearteningly disproportionate amount of labour that has been expended on questions of the ordained ministry in negotiations for Church Union. Dr. Kraemer in his recent book on *A Theology of the Laity*⁶ is only one of many able men who have found this disproportion deeply regrettable. The Quadrilateral does not give us a full or balanced picture of the Church: The Church of South India has attempted a revised Formula to correct its failure to emphasize the fellowship of the Church or the place of the whole membership in its outgoing ministry (cf. Ward: *Outlines of Christian Theology*,⁷ II, p. 124). In the North India *Plan of Union* many would point to certain notable features which in no way derive from the Quadrilateral but which are felt to be most important, for example the place given in it to the local church as the embodiment in its own area of the Church Catholic, and the forthright statement on the ministry of the whole Church, which sets in the forefront the part of every member both in the worship of God and in the manifold service which the Church must render.

⁶ Lutterworth, 1958. See pp. 82, 161, etc.

⁷ C.L.S., Madras, 1955.

It is rather disheartening to find how little recognition seems to have been given in many Anglican circles to this broader emphasis. One example may illustrate this point. Lambeth 1958 has made an encouraging statement concerning the fact that the Church of North India and the Church of Lanka will continue to be in communion with non-episcopal churches. In doing so, however, it states that this will be after the whole ministry of these Churches 'has been episcopally united' (Res. 21). This odd phrase, of course, reveals the assumption that the crucial thing is to satisfy the Lambeth Quadrilateral. It shows a singular lack of sensitiveness to the fact that the proposed form of unification, at least in North India, has been patiently worked out so as to treat all the ministries on a precisely equal basis and to express the avowed, common purpose of seeking humbly from God His blessing for the ministers (*Plan of Union II*, VII, 14). It would be just as appropriate to say that the ministry will be 'presbyterially united' as to use Lambeth's phrase, and, while certainly room is left for those who wish to use it, the very fact that the Conference seems to have assumed it was the proper phrase simply reveals the fact that it is still far too bound by the narrow limitations of a particular formula. Perhaps these points do not greatly matter, for in fact the Plans of Union far transcend the Quadrilateral, nevertheless they point to a defective understanding of what is being done which can be harmful and the decision of 1958 to reiterate the 'Quadrilateral' is not reassuring.

V

(2) It is when the formula comes to be used as a kind of ready-made footrule by which to determine whether or not other bodies are fully part of the Catholic Church, that a much graver danger arises. It is true that recent Anglican statements have tended to be in line with the hopeful opinion of the Lambeth Committee in 1958 that 'the Anglican churches ought to be ready to recognize the Presbyterian Churches as true parts of the One, Holy, Catholic, and Apostolic Church, and that the spiritual effectiveness of their ministerial orders ought not to be implicitly or explicitly questioned'.⁸ Nevertheless, when the same Report goes on to declare that 'fully reciprocal intercommunion' cannot be envisaged 'at any point short of the adoption of episcopacy by the churches of Presbyterian Order',⁹ to most observers there is an implied questioning which nullifies the previous statement. And here we must reckon with the practice of Anglican churches which constantly seems to imply a judgement on the place of non-episcopal churches within the Church Catholic. How else can we understand the constantly repeated experience at inter-denominational gatherings, even those which are negotiating

⁸ Report of Lambeth, 1958, pp. 2, 43.

⁹ *Ibid.*, 2, 44.

Union, at which Anglican priests find it necessary to hold aloof from a Communion service unless it be conducted by one of themselves? How else can we read the requirement that even a person who for decades has been a confirmed communicant member of the Church must be confirmed afresh by a Bishop before he can be received as a regular communicant in the Anglican fellowship? How else can we understand the guidance to Anglican families living in the heart of a great area, even a whole country, where the Church is of another tradition, that they may share in other Christian fellowship but must refrain from Communion except when a priest of their own persuasion can at rare intervals minister to them? In face of these familiar experiences we are not convinced, even if the Archbishop of Canterbury is correctly reported¹⁰ as having made the following statement in his opening sermon at Minneapolis at the Pan-Anglican gathering of 1954:

Though our conception of truth still limits our freedom in regard to sacramental relations with other communions of Christendom, we gladly believe that Christ is as really present with them in their observance of His Sacraments as He is with us in ours. We all receive Him in our Sacraments . . .

If this is true, then in all earnestness we must ask, why hold aloof in circumstances like those listed above? Is Christ divided? One must submit that, if the statement just quoted represents genuine Anglican conviction, then it is most urgently necessary for the Anglican churches to rethink their attitude to Intercommunion. Unfortunately the continuing practice seems much more consistent with the opinion bluntly expressed by Darwell Stone:

As the necessities of material elements, so also there is the necessity of the minister, the priest episcopally ordained. Without these there is not the guarantee of the Church, without these there is not the sacrament.¹¹

The practice is all too familiar, and on all hands is evidence that Anglicans offer the historic episcopate as the gift which will end such discrimination. This is the burden of Dr. Fisher's famous 'Cambridge Sermon' of 1948 in which he invited others to 'take episcopacy into their system'. This is the implication of the *Ceylon Plan of Union* which Lambeth has so heartily approved, containing the remarkable proposal that its ministry should be authorized by an episcopate consecrated by visiting Bishops from other churches, who will apparently be able to pass on the essential gift before returning to their own churches which are not actually involved in the Union. This is the implication of the proposal for 'Bishops in Presbytery' in the

¹⁰ By *The Presbyterian Herald* (Belfast).

¹¹ In *Episcopacy Ancient and Modern*, p. 381.

Church of Scotland which was the very corner-stone of the recommendations of the Joint Committee, since Anglicans had made it so clear that without Bishops there could not be full intercommunion.¹² Is it not also the implication of Lambeth's desire to revise the proposed method of unification in North India, the outcome of years of patient labour, in order to secure a procedure that would first of all provide Bishops fully commissioned in the Church?

There is no need to labour the evidence. With all their acknowledgement of God's manifest blessing on others, the Anglican Communion still surveys the world like a kind of ecumenical inspector, holding fast the 'Quadrilateral' as the sure standard by which to test the credentials of others. If they have the historic episcopate, there is a 'guarantee' and all is well, if they do not then there is such uncertainty as to whether or not they can celebrate the Sacraments at all that it is the path of wisdom to keep aloof from Sacramental fellowship with them. This means that, relying on the authority of their formula, Anglicans have actually passed from a positive witness to the values which they find in the historic episcopate to a grave negative judgement (sometimes explicit, sometimes implicit) on others. To those who find themselves led to lay such exclusive stress on 'possession of the historic episcopate' (Lambeth 1958, Res. 16) as the key to fellowship among Churches, one cannot but exclaim, 'Your God is too small', and to those who hope to continue to play a part in the healing of the divisions of the Church, would address an urgent plea for a rethinking of their attitude and practice in this respect.

There is another aspect of danger in this emphasis on 'possession' of the elements of the Quadrilateral, especially of the historic episcopate as a 'guarantee' of the Church, to use Darwell Stone's expression. The conception jeopardizes the evangelical truth of the Gospel of grace which never can be 'guaranteed' by external means in our control. The related concept of 'validity', so often cited in this context, is legalistic and singularly inappropriate in relation to the Gospel. The prophetic protest, 'Are ye not as the children of the Ethiopians unto me? said the LORD' (Am. 9:9) is not yet irrelevant, nor is the Baptist's sharp reminder that God can raise up from the stones children to Abraham (Matt. 3:9). It was to His own followers that our Lord had to say, 'When ye shall have done all the things that are commanded you, say, We are unprofitable servants' (Luke 17:10). We do not secure a claim upon our Lord by our correct orders. This is not that we call in question the sacred duty to strive to maintain proper order in the House of God; but it is to realize that, if we turn our claim to have been successful here into the ground of our assurance, then we have turned afresh to a religion of legalism. One may quote words already used in a discussion

¹² *Report*, op. cit., pp. 24-25.

of one attempt to achieve understanding (*Anglican and Presbyterian relations*) in which these ideas played a large part:

By pinpointing the lack of the historic episcopate, the Report accords to this a significance out of all proportion to failures in charity, the loss of the Church's sense of mission, disloyalty to the truth, the failure of the Church's ministry when the hungry sheep have looked up unfed, and the acts of tyranny which have driven many from the fold . . . it pinpoints the lack of the historic episcopate, this, one, debated point of difference, and thus implies that loss of episcopacy was the one really mortal error in the Church, the setting right of which will in itself suffice to open the door of hope. This is to treat the grace of God as if it were a commodity in our control. There is a failure of seriousness here which challenges the very Gospel itself.¹³

It is the emphasis which Lambeth has laid on this aspect, this corporate assumption of being in the true succession which, by reaction, has led others to put forward similar claims. In their indignation at the implied judgement on their orders, these come to demand that their own credentials should be equally honoured. In consequence the ecumenical debate on Faith and Order pitifully recreates the scene in the Upper Room where the disciples, on the eve of Calvary, disputed as to which one should be the greatest. Is not the answer to the whole argument the reminder that: . . . in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith working through love (Gal. 5:6).

* * *

In the labour of preparation for the united Church for which we all long, the Anglican Church has much to offer of things which in its rich experience have proved precious. There are few who know anything of its great heritage and contribution to Christian life and thought who do not sincerely desire that it should be able to bring that heritage fully into union with others. None can question the responsibility of those who represent that Church to endeavour to ensure that the way is fully open for them to give their contribution in its integrity.

But this does not grant them immunity from the grave dangers involved when they are tempted to make it a very condition for the acceptance of those whom they recognize as their brethren in Christ that they should agree first to seek reformation of their ways according to the Anglican pattern. To strive thus to 'establish one's own righteousness' in this time of our pilgrimage, when at the best 'we know in part' is to fall into the serious peril of missing the 'righteousness of God'. It is particularly in this context that one must express the lively hope that the 'Quadrilateral' will be radically rethought in the light of all that has been shown to the Churches through the years, and in the light of the Gospel itself.

¹³ W. Stewart, *A North Indian Comment* . . ., Edinburgh, 1958.

Further Thoughts on Church Architecture in India

J. F. BUTLER

Littera scripta manet: once a man has published, his ignorance remains recorded against him. I feel ashamed, when I look at my article on 'The Theology of Church Building in India', which was printed both as an article in the October, 1956, number of this *Journal* and as a separate pamphlet (B10), to realize how much I had missed in the literature which even then was available. In addition, during the three years which have passed since I then wrote, there have been many more buildings, and publications about buildings, of which naturally I could not then know. My article needs complete re-writing, and the subject would really require such re-writing to be on a scale larger than a journal-article could give. But, as such larger publication would doubtless be uneconomic, I am very grateful to the Editors of this *Journal* for giving me the opportunity of repairing the worst gaps in my previous article, and especially in its Bibliography.

P. 1, Acknowledgements.—Mr. Lees' drawings were Figs. 1 and 2, not 1 and 3. I ought to have added thanks for frequent help to Prof. P. Baranger, of *Art et Louange*, Paris. And I gladly acknowledge further help, continuing through the years, from the Library and various friends at Selly Oak, and from many correspondents all over the world, including Revs. T. S. Garrett, M.A., and W. B. Harris, M.A., L.T., of Tirumaraiyur. Rev. G. E. Hubbard, F.R.I.B.A., has been kind enough to discuss with me his own buildings in Tirunelveli Dt. and elsewhere in the South. The Editor of *The Kingdom Overseas* (Methodist Missionary Society) has kindly permitted reproduction of a plan and photograph of the Foster Memorial Church, Nagari; and my daughter, Anne C. E. Butler, of the School of Art, Goldsmiths' College, London, has prepared the necessary drawings.

P. 2, line 21.—For Paraguay read: South America.

P. 3, note 5.—Add to the refs.: L2, 9–10, 29, 34.—End, add: (For all that is involved in Hindu symbolism, v. KOa.)

P. 3, note 6.—Add: A4a; VOd; and the passage, packed with thought, in R2, 38–9. (The anthropologists seem to use the odd term 'acculturation' for what I have called, correctly, 'culture-mingling'.)

P. 5, line 22.—Add: Agra and even Narwar (Gwalior).

P. 5, note 2.—Line 1.—For 1945 read: 1491 (Church of Jesus, Setúbal), —Line 6.—For Rocário read: Rosário.—Line 7.—Add: R4, pl. opp. 6. 128. —End.—Add: In Goa, as in all areas of Spanish and Portuguese building,

Gothic tended to linger on in vaultings after it had been superseded elsewhere: a partly Gothic vault of 1562 or a little later still survives in the Sé and there was even one of 1597 in the great Church of the Augustinians, now destroyed. (C10a, pl. vi; C10b, 332 and pl. i; C7, 235.)

P. 5, note 3.—For D1 read: D2.

P. 5, note 4.—Add: AOa; A7a; C10a; D1c; D1d; F6; M1, 311–28; R5, 4–11; S6; T1a, pls. v and vi.

P. 6, first para and note 1.—Partial indigenization of Portuguese churches in India.—What I have said about this is, as it stands, very misleading. There is ample published evidence that in many of the towns and villages of Goa Territory, and in several places outside that Territory, there did spontaneously come about a considerable measure of integration between the Portuguese and the local styles. To the authorities already cited, add: AOe; AOf, 20; B4a, 81, 203 and pls. i, v, vii; C7, 236, 238, 239; C10b; F4, 377; P1d, 249–50 and ill. opp. p. 252; R4, pl. opp. p. 97. F4, 376 shows, in a picture of Karingachery Church, a remarkable integration, or collocation, of Portuguese church and Malabar temple styles.

P. 6, note 2.—Add: R4, 19.

P. 6, note 3.—Add: R4, 179; and other refs. from note 1.

P. 6, note 4, line 1.—Add: A6a; C8; C16; D1c; D1d; Iod; S1b.

P. 8, lines 22ff.—Box-temple style churches.—Tirumaraiyur Chapel is wrongly referred to here: *v. infr.*, under 'P. 11, lines 15ff.' The new C.S.I. church at Suviseshapuram, Rajahmundry, will be of this type.

P. 8, lines 38ff.—*Mandapam*-style churches.—For the Hindu prototype, *v. KOa*, 133, 142, 161–2, 218, 254–8, 367, and pls. i, lii, etc.—A further Christian example is the late Fr. Monachin's simple chapel of Shantivanam, the Roman Catholic *āśrama* at Tannir Palli, Kulittalai, Tiruchirappalli Dt. (S9, 46–50 and ill. on cover, on pp. x, xvi, 53, 67, and opp. pp. 158, 159).

P. 8, note 1.—Add: R5, 16–7 and ill.

P. 8, note 4.—Add, after the first ref.: AOh, 143–5; L2, 16–7.—But probably this Mokameh experiment ought more properly to have been dealt with under para. 4 on p. 9; and the refs. in the latter part of the note need resorting in the light of what I add *infr.*, under the heading 'P. 11, lines 15ff.'—For L2 read: L2, 4, 7–9, 15–9, 22–3, 26, 29.

P. 8, note 5.—Add: G4; TOB.

P. 9, para headed '3'.—Styles in Hindu sects possible for adaptation.—Sri P. Chenchiah suggests (C4a) that the Sikh *gurudwara* is sufficiently akin in purpose to the church to provide a suitable starting-point for adaptation: Mother Edit. F.M.M., and Fr. E. Gathier, S.J., suggest that the Buddhist 'congregational hall', now known in India mainly through cave copies and some few Hindu adaptations (*v. KOa*, 281–5), is akin in purpose and could be used by Christians.

P. 9, para. headed '5' and note 5.—Publication of pre-Portuguese Malabar Christian architecture.—What I wrote on this is inadequate. Actually, a good deal has been published on the pre-Portuguese Christian architecture of Malabar, notably in

Bp. Brown's and Card. Tisserant's books and in Fr. Placid's articles. V. AOb ; B4a, 52-4, 121, 172, 203, 213-5, 275 ; H6a ; M1b ; P1b, 233-4 and pl. opp. p. 352 ; P1d, 249 ; R5, 1-4 ; T1a, pls. ii, 2, iii, 1, v. All this, however, is disjointed and incomplete : there is still need for a specialist monograph on the basis of much field work. Nevertheless, one point of importance does already emerge—the tower was normally above the sanctuary, or at least the sanctuary had a raised roof. Surely the symbolism of this is right : the altar is the most holy place, and this should be shown by height. The old Malabar church has this symbolism, as does the North Indian temple ; whereas Christian churches elsewhere, like the larger South Indian temples, meaninglessly put their principal heights over places liturgically unimportant.

P. 9, note 3.—Syncretistic styles.—Add : Other examples are the Kerr Memorial Chapel, Dichpalli ; St. John's College, Agra (GO, 131) ; Rev. G. E. Hubbard's work in Tirunelveli Dt. and elsewhere (GO, 132 ; H8) ; Erode ex-L.M.S. Church (1930) (R5, 18-9 and ill.) ; Dharapuram ex-Methodist Church (1931) (R5, 18 and ill.) ; Santoshapuram C.S.I. Chapel (1958) (M1a).

P. 9, note 4.—Add : B4a, 56, 203, pls. i, v, vii ; T1a, pl. i ; and, for the crosses, B4a, 79-81, 278-9 and pl. ii ; T1a, frontispiece ; W3, W4.

P. 10, line 15.—For *Jamā'* read : *Jāmī'*.

P. 10, line 20.—After mosque, add : and other mosques were even worse acoustically (C18, II. 355).

P. 10, note 2.—Add : C19, 34-6, 39, 74-6, 110-1.

P. 10, note 3.—Add : C17, 7, 10, 12, 16, 59-73 ; C18, I. 72, 14, 25-6, 123-35, II. 138, 333 ; C19, 7, 16, 59, 73.

P. 10, note 4.—Add : CO ; SOa ; SOB.

P. 10, note 5.—Add : C18, I. 111, 118, 137-9 ; C19, 74-5 ; D1b, 124 ; S8, 87.

P. 10, note 6.—Add : C18, I. 98-9 ; C19, 44.

P. 11, line 11.—Muslim tombs as models for adaptation.—Add : In many places, as at Calcutta, Agra and especially Surat, wealthy Europeans built their own tombs in the Mughul style, generally on a small but occasionally on a large scale. V. BOB ; B1a ; B2a ; R1, 114, 134-8, 145-6 and pls. opp. pp. 110, 111, 134, 135 ; S6. And this was not without a little influence on church architecture, for tomb and chapel could blend, in the form of the cemetery chapel. This actually is the origin of one of the most pleasing of the small church buildings of the Portuguese period, the 'Padres Santos' Chapel (sometimes called 'the Martyrs' Chapel'), in the Old Cemetery at Lashkarpur, Agra—an octagonal domed building, just like a fair-sized Mughul tomb, except for the cross surmounting it. V. M1, 332, 334, and pl. opp. p. 329 ; B2a.

P. 11, lines 15ff.—In discussing 'the smallish courtyard mosque' as a model for an Indian church, 'the courtyard church', as I call it, it is interesting to note that something very like this form is known also in Hinduism : v. KOa, 198-9, 201-4. And there is a close though somewhat rare and specialized

parallel to it in a type of building produced by the early Christian Church, the *basilica discoperta*, a hypaethral form used for funeral and memorial basilicas (D1b, 22-5, 32-3, cf. 54, 78, 110-2)—not to mention the very common early use of an *atrium* as a forecourt to the basilica (D1b, *pass:v.* index s.v.), though this was not so integral a part of the church proper as is the courtyard for whose use in India I argue.

Besides the examples of such courtyard churches already mentioned in my article (where add a ref., for St. Andrew's, Ummedpur, to TOa, 63-4 and pl. opp. p. 32), at least four others have been built or projected in India, and they are all of great interest. They are:

(1) K. M. Heinz' project for a Roman Catholic mission centre at Irudayakulam (L2, 25).

(2) The chapel of the Bishop's (now Tamilnad) Theological College, Tirumaraiyur, Tirunelveli Dt. (begun 1938). I had previously (B10, 8) taken this to be of the Hindu box-temple type: but I now know from the architect, Rev. G. E. Hubbard, F.R.I.B.A., that the enclosed portion was intended only as the sanctuary: this forms the lower storey of, and then projects eastwards from, a central tower: on the first floor of this tower is an open-air pulpit, facing west over a 'courtyard which virtually becomes an open-air nave' (H8, 259). However, as this western yard is used only as a cloister for lectures and for general sitting about, and never to house any part of the congregation at the chapel services, it would seem to me to correspond more to the early Christian *atrium* than to a real nave—useful for a variety of odd purposes, but not part of the church proper.

(3) I ought also in this context to have referred to, and indeed much stressed, Fr. H. Heras' pioneering project of a courtyard church of a special type. It never got, I believe, beyond the maquette stage: but it was well publicized and provoked much useful discussion. V. C14, 272, 281, E4, H2; H3; LOd; L2, 26; O1; T1; V1, 29-30, 39. It consists of a *mandapam* set in the middle of a cloister-court and filling up most of it; at its back, or east, end it shelters the altar, under a *vimāna*. (This east end of the *mandapam* stands away from the back cloister: but I think it could, with some practical advantage and with no change of principle, be drawn into it.) The *mandapam* gives shelter to the whole of the congregation at high-altar masses, except overflow congregations on very great occasions: such overflows can stand in the court, unsheltered, or in the cloisters, rather cut off. The cloisters are not intended for any normal congregations at the high altar, but they do provide shelter for various subsidiary purposes, such as baptisms, confessions, stations of the cross, masses at side-altars: they might be said, indeed, to fulfil the purposes of the aisles and transepts of a western-style church, when, that is, those parts of the fabric are really used and are not mere awkward extras demanded by tradition alone. The *gopuram*, in the centre of the west cloister

facing the high altar, acts as a bell-tower. The whole design, in fact, whatever its deficiencies may be, is an object-lesson, not only because of its strong sense of Indian form, but because of its equally strong sense of Christian purpose: every part of it has a liturgical function to house.

(4) A very interesting variant is the new C.S.I. Foster Memorial Church at Nagari, Chittoor Dt. (1956) (H4a). The plan shows extreme ingenuity in providing coverage for a good-sized congregation and also open-air accommodation for the specially

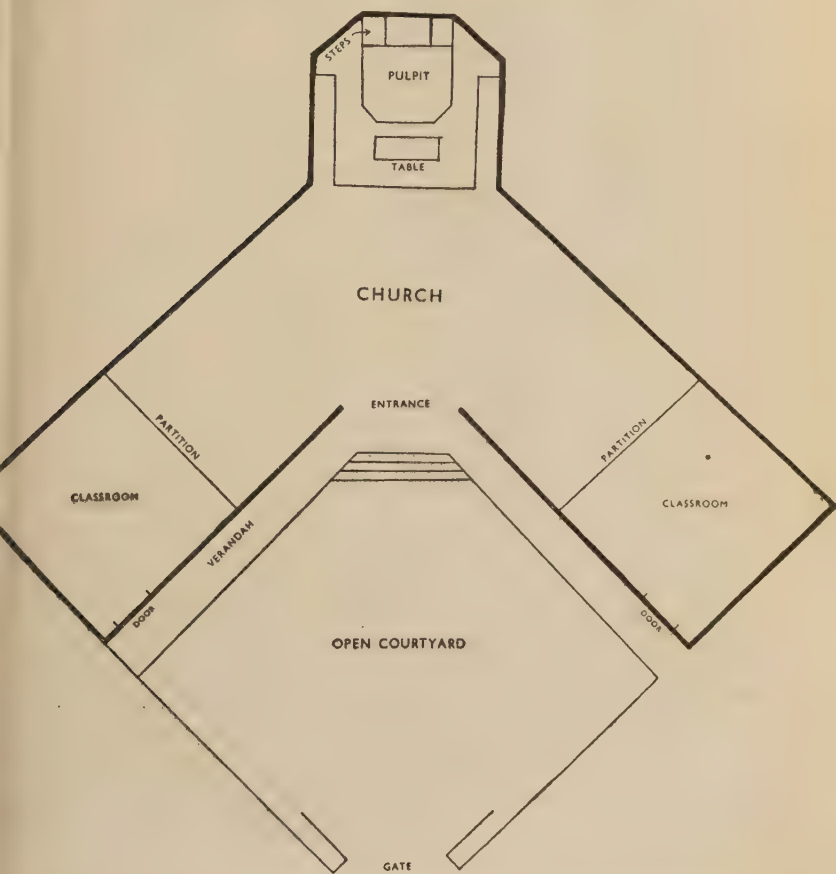


FIG. 1. Plan of Foster Memorial Church, C.S.I., Nagari, Chittoor Dt.

big assemblies at festivals. It has, I should judge, some disadvantages: the altar is very open to the outside public view: the overflow congregation has no shelter whatever: the ordinary congregation seems more enclosed than is desirable for coolness,

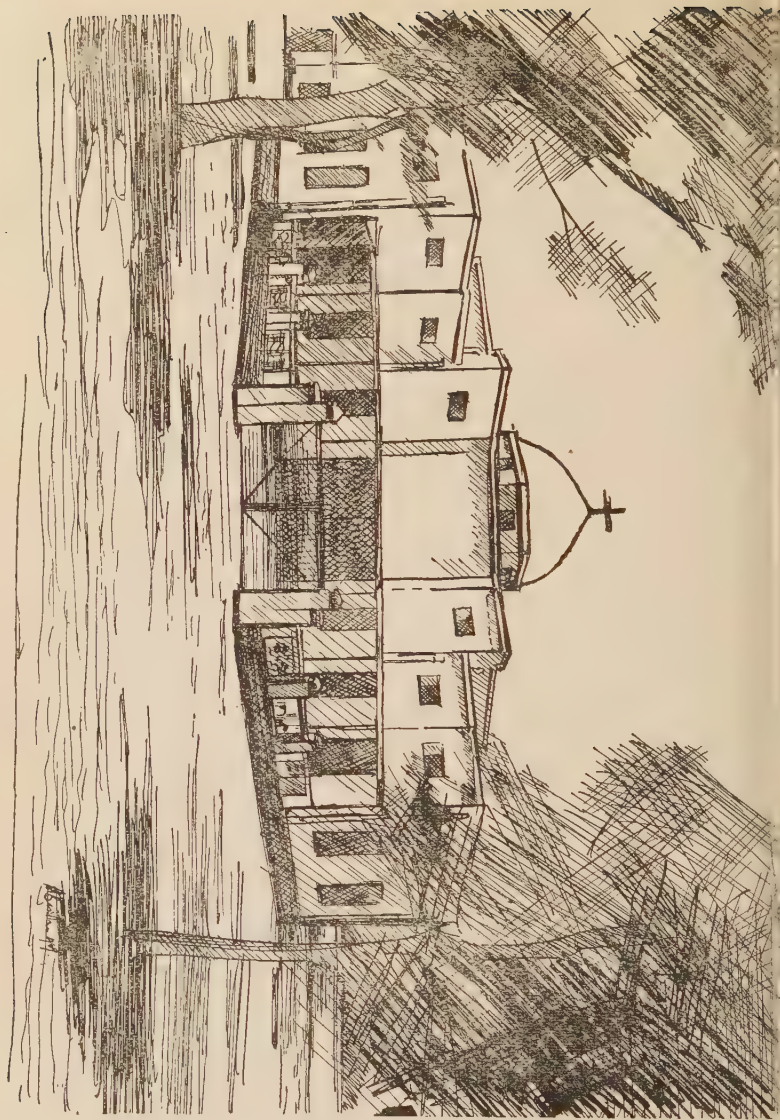


FIG. 2. Foster Memorial Church, Nagari, Chittoor Dt.

and moreover is bifurcated—this indeed suits the Indian segregation of the sexes at worship, and will not much affect the celebrant at an Eucharist, but it must create difficulties for a preacher.

P. 11, note 5.—Add: D1b, 39, 78, 91; D1e, 312; and *cf.* the doors of the Church of the Holy Name, Hubli (TOa, pl. opp. p. 64).

P. 13, line 22.—Open-air prayer-areas.—Replace this inadequate comment by: These experiments in open-air worship in Indian villages actually have a good deal of Christian tradition behind them. When Britain was a mission-field, preaching-crosses were regularly set up as Christian centres before churches were built (C11b, 5, etc.; C12a, 18-9); and this custom continued in the early Portuguese missions (W2, 22, 39, 75). The Friars in mediaeval Europe often had arrangements for preaching to crowds outside their churches (which themselves were largely designed as preaching-rooms) (A4a, 53): many mediaeval open-air pulpits survive in England, in their original form (as at Magdalen College, Oxford), or as later copies (as at Holy Trinity, Marylebone); and there are occasional modern revivals of the custom (M2a, 58, 98). Open-air crosses, in various parts of Europe, are used to stimulate devotion, as the Breton 'Calvaries' and the '*oratoires*' of Provence, and 'grottoes' all over the world. In India the great Maramon Convention is held with a vast *pandal* as its only building. The Church in Southern Sudan is now experimenting with open-air chapels, on local Islamic models (G6).

The customary insistence on the enclosure of an altar would seem to be a relic of the Early Church's requirement of complete privacy for the Church at the Eucharist and the prayers which went therewith: catachumens and even pagans were admitted to the instructional part of the Christian assembly, the preparatory 'Synaxis' or 'Mass of the Catachumens', but were dismissed as soon as the Church set itself to prayer (D1e, 16-21, 41-2, 46, 92-4, 103-4, 149-50, 209, 478; S7, 12-3, 33-6, 42, 66-7, 139). These dismissals became merely formal when the gradual conversion of Rome and the Empire broke down the Church as a closed society, and were either dropped or said without any accompanying action (D1e, 305-6, 331, 434-40; S7, 55, 63, 232). Such desire for secrecy in prayer and in ritual has parallels in Hinduism (KOa, 142, 156-7, 272) and in Islam (S1a, 41). Huizinga bases it on a deep psychic urge for the marking-out and use of an enclosed space for religion, magic, ceremony and play, which has countless manifestations in life, ranging from the magic ring and the law-court to the tennis-court (H9, 19-20, 77). All this evidence from religious tradition and from psychology and from anthropology—I wish that there had been space here to do more than simply refer to it: it needs analysing and discussing at length—means that, for a proper decision about the enclosure, or degree of enclosure, of our places of worship, we need to decide not only about climatic needs, but also about three propositions, two of which are theological and one psychological. These are: (a) A true understanding of Christian prayer in general and of the Eucharist in particular requires that they be kept as acts of the Church *qua* the Church, and therefore fully screened off from unbelievers or the unbaptized. (b) A true understanding of Christian prayer and of the Eucharist

shows that they are parts of a community life which like the rest of that community life are meant by God to preach His Gospel, which is the universal gift of His grace, and therefore they ought to be as public as possible, 'showing forth the Lord's death' to all who will hear and watch. (c) Ritual secrecy is a deeply embedded human feeling with which, as with other parts of the 'racial unconscious', we do well to come to terms. My own answer would be to reject (a) as superstitious, accept (b) fully, and regret that this full acceptance of (b) must prevent me from attaching as much weight to (c) as I otherwise should have done. But I am not mainly concerned here to press for any particular answers, but only to urge that the problem of the open church should be looked on as largely a problem of theology, and not mainly one either of climate or of archaeology.

P. 13, note 2.—Delete the first five words, and replace by: This was one early type of mosque. It was developed partly from one of the very earliest mosques, Muhammad's house (*dār*) at Madīna; the covered part representing the row of chambers of the wives; one part of the portico being originally a prayer-shelter, another the accommodation for houseless followers; the courtyard being for private prayers and also for the various casual uses of an Arab household (C18, I. 3-7, 9, 11, 20; C19, 3-6); and partly from the use of confiscated Christian churches—as these in Syria were wrongly orientated for Muslims, the *qibla* was placed in the centre of the south wall; the overspill of a Friday congregation could then cluster round the door opposite the *qibla* and be quite near the prayer-leader or preacher; the next stage was to replace the solid wall on that side, the north, by arches, thus giving the overspill congregation a better hearing and view; in effect they were then in an open court, whose *qibla* side was a portico open to that court (C17, 62, C18, I. 12-4; C19, 7, 73).

P. 13, note 3.—This very inadequate note should be replaced thus: Most of the very early mosques were merely rectangles lightly marked off, as by a ditch or a palisade of reeds (Qubā, 624—C18, I. 9; Basra, 635—C17, 62; C18, I. 15; C19, 9), soon eked out with a simple roofed colonnade at the *qibla* end (C18, I. 15-8; C19, 9). Such simplicity was in line with the puritan precept and practice of the Prophet: he built no mosque himself (his house which he built at Madīna was not made into a mosque till 655-74); and one of his most famous sayings was: 'Verily, the most unprofitable thing that eateth up the wealth of a Believer is building' (C18, I. 4; C19, 4).

P. 14, fig. 4, caption.—For Tepogcolula read: Teposcolula.

P. 14, note 1.—Replace the part in brackets by a ref. to C11a.

P. 15, lines 2-3.—I have since come across a few other instances of 'open chapels'. K1, I. 430-1, 445, cites some partial parallels in Syria and Italy. G5 shows an apparent example by Michelangelo himself, the Chapel of SS. Cosmas and Damian in the Cortile delle Palle, Castel Sant' Angelo, Rome (c. 1515-22). WOa, 37 and Fig. 5 shows a clear and fine one on the first floor over the doorway, of the principal façade of the House of the Mercedarian Order, Cuzco, Peru, which enabled Mass to be said for a congregation assembled in the square.

P. 16, lines 1ff.—This discussion about the religious potentialities of modern art, and the bibliography of it, might be extended indefinitely. Here I have space only briefly to note

that: (1) In my original article I was far too pessimistic about the religious powers of ferro-concrete; (2) LOB, 76-88; LOC, 44-9; M1c; M2a, 16, 19; S5; R2, 25, 29-30; R3 are of special importance; (3) In this debate the important thing is to ensure that neither the aesthetic nor the theological aspect swamps the other.

P. 16, line 15.—After Mexican, add: , and the same is true of Brazil (M2a, 88; M2b; cf. F5, 238).

P. 16, line 30.—Add refs. to BOa; C15; P1a; Z2.

P. 16, line 33.—This is not now true, since the building of the Nirvashteshvar Temple at the new town of Gandhidham: v. IOa.

P. 16, line 37.—This, I am glad to say, is not true. There has recently been some such experimenting, with Indian modernist churches, on paper and in actuality: v. L2, 17, 20-3. It is worth while here to quote Maurice Lavanoux: 'As I ponder this problem of adaptation, as it exists, today, I am coming closer to the idea that what has been called the "modern" style in architecture—with proper climatic overtones peculiar to India—might now be the basis for church design in that country . . . How far this architecture can be integrated with an adaptation of Indian motifs is for the future to decide. At any rate, a return to the *past* is hardly valid or desirable.' (L2, 2-3; cf. 14, 17: this is also the general conclusion of Mgr. Malenfant in IOc, 20; and of the eminent Flemish critic M. Louis van den Bossche, in a wonderful series of articles, models of the interpenetration of deep aesthetic and theological thought, of which perhaps VOa, VOb, VOc are the chief *ct.* R3, 425-7.)

P. 16, note 2.—Add: A2a; F5.

P. 16, note 3.—Add: LOB, 116-63; LOC, 35-41.

P. 17.—Conclusion.—I think I ought to have stressed here that these problems of Indian church building are very largely *theological* ones. The whole of my original article, in spite of its title, failed to stress this sufficiently. I hope that in this one what I have said about the symbolism of the Malabar pre-Portuguese tower over the sanctuary, the liturgical purpose and suitability of some types of courtyard church, the supposed requirements or ritual secrecy as regards the open church, and the difficulties and opportunities as to the religious nature of modern styles, will have done something to redress this error.

If the nature of religious architecture must ultimately depend on theological purpose, then the true form of Indian church building cannot be settled till solutions have been found to the problems of the indigenization of the liturgy—urgent and vital problems, but problems about which very little seems yet to have been done, despite much discussion (AOc; AOf, 16-22, 26-9 (Mgr. Malenfant)); AOg, 45-8; DIa; GO; HO; IOB; LOa; L2; P2a; TOa, chaps. ii-iv; WOb, chaps. vii-xi; W5;

W6). Of course, not all liturgical reforms would call for any alteration in the form of church buildings: but some would. If, for instance, suggestions for the increased use of Indian music and *kālakshēpams* and allied forms were taken seriously, these would require a suitable platform, perhaps at the side of the sanctuary end of the nave, opposite the pulpit. As for that pulpit, ought it not to become not a box for standing in, but a small platform on which the preacher could sit cross-legged, as an Indian *guru* should? If the suggestions were developed that indigenous dances should be adapted for Christian worship (L2, 29; P2b; TOa, 70, 112, 133, 151-2), this might call for a broad platform in front of the sanctuary, and perhaps a slightly sloping nave. And ought we not to give better accommodation for the Indian type of offertory? Offertory in kind is both a thing of symbolic beauty and a necessity under present Indian village conditions: the personal bringing of the gift to God is a part of Hindu worship that we have very properly incorporated to some extent and could well incorporate further into our patterns of worship; this, too, could call for a broad platform, and a spacious altar at the back of it, to accommodate a bulky offertory and a long offertory procession. I will offer no more examples, because such developments must be of spontaneous local growth. But I have indicated the kind of practices that could develop in Indian worship: and, if they did, then our churches would have to evolve *pari passu*, to house such rites with convenience and with worthy symbolism.

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In the Bibliography appended to my original article (B10, 17-20) I listed practically all the books and articles to which I gave references, in order to save space and trouble in the notes. For the sake of consistency, I follow the same principle in these Addenda, though if I were starting the whole work again I think I would confine the list to publications dealing with Indian Christian architecture. As it is, there are anomalies such as the inclusion of works on Indo-Portuguese 'minor arts' and the exclusion of works on modern Indian Christian painting. The Addenda given here more than double the size of the Bibliography, which I hope will now be of real service to students. I have lettered and numbered the items so as to fit into the alphabetical arrangement of the original list, of which I have included also a few corrigenda.

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- A6a AZEVEDO, CARLOS DE: 'Pintura e escultura no Índia Portuguesa', in *Panorama*, 2nd ser., Nos. 13-4: 1955, Lisbon.
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PROTESTANTISM

The Protestant has no doubt a greater appeal to the Indian Christian (than the Catholic). The sturdy sense of the individual, vigilant guardianship of the freedom of conscience, and the liberty of opinion, its repugnance to superstition, its opposition to priestcraft are welcome and fits in with the spiritual mood of the Christian. Yet it may be doubted whether the Indian in the Christian will ever find a natural habitat therein. One essential quality the Indian Christian misses in the Protestant Church is the spirit. Doctrine occupies a too prominent place to permit the growth of the spirit. Its severe rationalism, though in a sense congenial, cannot develop the finer qualities of the soul.

P. CHENCHIAH

The Theology of the Diaconate

L. L. LANCASTER

I. *Introduction: Historical Summary: New Testament and Early Church*

The New Testament gives us only a rough and partial outline of the Church's ministry in the first century, and the task of filling in the details of the picture is inevitably precarious. In the early second century the order of deacons was already well developed in the time of St. Ignatius who constantly refers to the bishop, the presbytery and the deacons. This development must have been taking place in the first century, but the New Testament contains only one, or at most two, clear references to an order of deacons.

First, 1 Timothy 3:8-13: 'Deacons must be grave, not double-tongued, . . .' This passage speaks only of their moral qualifications and gives no hint of their functions.

The other possible reference in the New Testament to an order of deacons is Philippians 1:1: 'Paul and Timotheus, the servants of Jesus, which are at Philippi, *σὺν ἐπισκόποις καὶ διακόνοις*.' It is natural to take this as referring to two orders, those of presbyter-bishops and of deacons. But there is doubt in the matter, since nowhere else does St. Paul refer to an order of deacons, whereas he uses the word *διάκονος* in a general sense, even applying it to himself (e.g. 1 Cor. 3:5; Eph. 3:7; Col. 1:23, 25). Thus, it may well be that the phrase in Phil. 1:1 should be translated, 'bishops and other ministers'.

The common identification of 'The Seven' with the deacons is questionable. There is no mention of an order of deacons in Acts 6, and it seems impossible to treat this passage as evidence of the diaconate. For what are the facts? First, the daily poor relief is described as *διακονία*. Then the Apostles declare that it is not right for them to abandon evangelism ('the word of God') in order to 'serve tables' (v. 2); and the Seven are appointed, so that the Apostles may be free for 'the *διακονία* of the word' ('the ministry of the word'). Thus evangelism and the relief work are both alike *διακονίαι*; and the Seven are not called deacons nor is there anything to suggest that 'serving the word' was an official function. Later, when we meet one of these men, Philip, again, he is not called the Deacon, but the Evangelist, one of the Seven (Acts 21:8). Probably the Seven were temporary officials,

scattered by the persecution that was fatal to Stephen, and never re-established.

After New Testament times deacons became an order of great importance and honour. They were the personal assistants of the bishop both in the liturgy and in the administration of church affairs. The business of the diocese was carried out by a staff of deacons, attached to the bishop, and led by the archdeacon or chief deacon. The deacons were also given the duty of administering the chalice to the congregation, carrying the reserved Sacrament to the sick, reading the Gospel, baptizing in the priest's absence, and performing other liturgical functions. In ancient liturgies the deacon has his own part as well as the priest, and the Eucharist could not be celebrated properly unless a deacon was present.

In summary we may say: despite the scanty New Testament evidence, by the early second century the order of deacons was already well developed and occupied a position of great importance and honour.

II. The Threefold Ministry of Christ and His Church

The threefold ministry of the Church is the continuation of the threefold ministry of Christ Himself, who is Apostle, Priest, and Deacon. In this present age, between Christ's Resurrection and His Parousia, His ministry to the world is fulfilled through the instrumentality of His body the Church. All true ministerial acts of the Church are gesta Christi, the acts of Christ, the Head of the Body. Christ is still the one who commissions and sends the pastors of His flock (that is, Apostle); He is the celebrant at every Eucharist (that is, Priest); He is the minister of every act of loving service that His disciples perform in His name (that is, Deacon). To put this truth in another way, because Christ is the Apostle the Church is Apostolic; because He is the High Priest, the Church is sacerdotal; because He is Servant (Deacon), the Church is ministerial. The historic threefold ministry of the Church, represented by the words 'apostolate', 'priesthood', and 'diaconate', is derived from the threefold ministry of Christ. Christ Himself is our Apostle, Priest, and Deacon, and the apostolic, priestly and ministerial functions of the Church are the ways in which He works through His body in the world.

III. The Ministering Church: the Church as Servant or Deacon

The Church is ministerial because Christ is Servant or Deacon. Jesus Himself conceived of His mission in terms of service. 'The Son of Man came not to be deaconed unto, but "to deacon"' (Mark 10:45). 'I am in the midst of you as *ὁ διακονῶν*' (Luke 22:27). We have good reason to think that Jesus used His self-designation of 'Son of Man' in the sense of the Isaianic conception of the Servant of Yahweh, and there can

be no doubt that His characterization of Himself as *ὁ διακόνων* is derived, humanly speaking, from the Servant Songs (Isa. 42: 1-4; 49: 1-6; 50: 4-9 and esp. 52: 13-52, 12). In these passages the Servant of the Lord fulfils a divine mission to the world, not merely to Israel: 'I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth' (Isa. 49: 6). The mission is accomplished through suffering vicariously borne for the sins of others; and the Suffering Servant is then raised up and vindicated by God, so that those who rejected him are constrained to recognize that he has suffered for their sins and for their salvation. Jesus taught His disciples quite specifically that they also were to be servants. In the story of the Foot Washing (John 13: 1-11), which vividly illustrates the truth that Jesus is *ὁ διακόνων*, He says to His disciples: 'If I then, the *Κύριος* and the rabbi, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you' (John 13: 14f.). He contrasts the overbearing pride of the great ones of the secular order with the humility of the leaders of his own community: 'Whosoever would become great among you, shall be your *διάκονος*: and whosoever would be first among you, shall be *δοῦλος* of all' (Mark 10: 43).

It is not surprising therefore that the conception of Christian disciples as ministers or servants should have received great emphasis in the early Church, or that baptism into the Church should have been regarded as an ordination to the ministry of the Church (1 Cor. 12: 13 in its context). There are no 'lay' members of the Church who are without a ministry in it; the Church is a ministerial priesthood of the laity or people of God. We must not allow the development of a special order of *διάκονοι* to obscure the truth that the whole community and every individual member of it were a ministry which participated in the one ministry of Christ. There are 'diversities of ministrations' (*διαίρέσεις διακονιῶν*) in the Church, but all are performed to and through 'the same Lord' (1 Cor. 12: 5). The whole passage 1 Cor. 12: 4-30 makes it very clear that *διακονία* is not a function merely of certain 'orders' in the Church, but that every layman has his part in the total ministry of the body of Christ, which corporately through the empowering of the Spirit constitutes an organic ministry that renders service (whether *λειτουργία* or *δουλεία*) to God. All Christian ministry is the service of God and of Christ. Even the daily toil of a household slave is service rendered to the *Κύριος* in heaven and not merely to an earthly *κύριος* (Eph. 6: 5-7). The Church's ministry to the starving, the refugees, the needy, the sick or the imprisoned is service rendered unto Christ (Matt. 25: 35-45).

The primary meaning of *διακονεῖν*, like the Latin *ministrare*, is to 'wait upon', especially to 'wait at table' (cf. Luke 17: 8; Acts 6: 2). It indicates a menial office, and we should always remember that *διάκονία* (Latin, *ministerium*) is the office of a slave, Christ

is pre-eminently the Servant of God, and Christians are servants of the Servant of God. In the Old Testament, however, Servant of God was an honourable title (e.g. Gen. 26:24: Abraham; Exod. 14:31: Moses; 2 Sam. 3:18: David, etc.) and similarly in the New Testament St. Paul delights to call himself *δοῦλος Χριστοῦ* (Phil. 1) and Christians are called *δοῦλοι τοῦ Θεοῦ* (Rev. 7:3; 1 Cor. 7:22; 1 Pet. 2:16). Christ is *Κύριος* in the sense of the 'master' or 'owner' of His slaves (Eph. 6:6, 9; John 13:13) as well as in the sense of cultic 'Lord'. The use of *δοῦλος* in this connection is significant because it rules out any suggestion of merit or reward in the 'work' of Christians; the *δοῦλος* is one who by definition receives no wages; Christians are not justified by their *διακονία*, however strenuous or successful it may be. Jesus Himself actually uses the *κύριος-δοῦλος* metaphor to make this truth quite clear: 'Who is there of you, having a *δοῦλος* ploughing . . . , when he is come in from the field, . . . that will not say unto him, Make ready . . . and serve (*διακονεῖν*) me . . . ? Doth he thank the *δοῦλος* because he did all the things that were commanded? Even so ye also, when you have done all the things that were commanded you, say, We are unprofitable *δοῦλοι*; we have done that which it was our duty to do' (Luke 17:7-10). All our *διακονία* must be inspired by gratitude for the free mercy and gift of God. It is not the earning of a reward but the utterly inadequate acknowledgement of a debt that can never be paid. It is our privilege that we are made *συνεργοὶ Θεοῦ* (1 Cor. 3:9; cf. 3 John 8).

So, according to the New Testament, *διακονία* is the privilege and duty of all Christians: it is the 'ministry' of all Christians. The Church as a whole is Minister or Servant or Deacon: it is a ministering Church. The Church as a whole has a ministerial character, just as it has an apostolic and priestly character. The whole Church constitutes an apostolic and priestly ministry, in which every individual member has a share. The whole community and every individual member of it is a ministry which participates in the one ministry of Christ, who is Minister or Servant or Deacon.

IV. *The Theology of the Diaconate*

Is there, then, a theology of the diaconate, that is, a specific theology of the specialized order of deacons?

As we have seen, by far the greater number of occurrences of *διάκονος* and its derivatives in the New Testament are clearly non-technical. The words are used for any kind of 'ministry' or service, they are freely applied both to what Christ has done and to what He continues to do in His people, they are freely used of all sorts of service by all sorts of persons. *Διάκονια* is essentially the 'ministry'—the job of all Christians. When therefore it is used in a specialized sense, it is reasonable to assume that it is a delegated specialization. If, that is, certain persons within the

community are distinguished as *διάκονοι*, it is only because they are rendering, in some representative form, the service or 'ministry' which it is the vocation of every member of the whole Church to render to all who need it. But to say that is not to prejudge any issues about the origin of the specialized office of deacon, still less to suggest that the diaconate was created by mere evolution from 'below'. It is only to underline that *διάκονια* is essentially the 'ministry' of all Christians, and of that ministry the diaconate is a specialized instance.

Can we go further than that? Is there a theology of the diaconate as such? We submit that there is not. Historically the functions of the diaconate have varied from place to place and age to age, giving the order a greater or lesser importance; but neither in the New Testament nor in the subsequent history of the Church does there emerge a specific theology of the specialized order of deacons, apart from the simple recognition that it is part of the historic threefold ministry of the Church.

Now why is it that there is not a specific theology of the diaconate, while there are specific theologies of the episcopate and the priesthood? One answer may be that while we have sufficiently appreciated the apostolic and priestly character of the Church, we have only partially appreciated its ministerial character, or, to put it in another way, we have not fully appreciated that Christ is Servant just as much as He is Apostle and Priest. It would seem, therefore, that the best hope of developing a theology of the diaconate lies in studying afresh the New Testament conceptions of Christ as Servant and of *διακονία* as the service or 'ministry' of all Christians, a ministry which is a participation in the one ministry of Christ; a re-discovery, in theory and practice, of the 'ministering Church', of the Church as Minister or Servant or Deacon, rendering lowly service to all who need it. With that re-discovery, in theory and practice, of the ministering Church, it would be natural to see the Church's ministerial character focused in and typified by the order of deacons, just as her apostolic and priestly character is focused in and typified by the episcopate and the priesthood respectively. It would then be realized that the diaconate is an order whose dignity and importance is comparable with that of the other two orders, for the Church is no less ministerial than she is apostolic and priestly, even as Christ is just as much Servant as He is Apostle and Priest.

We submit that it is along such lines that there could be developed a truly Scriptural theology of the diaconate, a theology which would convincingly demonstrate, in the words of the Ordinal, 'how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their office'.

Book Reviews

An Introduction to the Theology of the New Testament : by Alan Richardson. S.C.M. Press. Pp. 387 and indices. 30s.

Dr. Richardson, Professor of Christian Theology in the University of Nottingham, England, has underestimated his title. This book is far more than an 'introduction', and all the more valuable for that. Further, it is, in the reviewer's opinion, in some respects an introduction to Christian Theology as a whole, based on its foundation, the Bible.

In an age of theological thinking when so many people are saying 'back to the early days', this book is right on the line, and one could not want anything better, in its coherent aim, deep insights and obviously well thought-out arrangement.

But, though it be called an introduction, the book is far from elementary. The writer assumes in his readers considerable knowledge of contemporary trends in Biblical studies, if the readers are to understand all his allusions. Also, unfortunately for many in India who would like to read his book, he assumes a ready acquaintance with Greek, and a smattering of Latin, Hebrew, and even French and German. Although most of the technical Greek and Hebrew words are explained at first introduction, Dr. Richardson has a habit, which some deplore, of using these other languages in his actual sentences. It would not be so bad if they were in footnotes, but for those not familiar with, in particular, Greek and Hebrew, the use of words from these languages (very frequently Greek) as subjects or objects of English sentences, and for those who are not familiar with sudden quotations in e.g. French (p. 365), or Latin (*toto caelo*, *terminus technicus*) or German current theological jargon, the book is going to lose some of its thrill.

However, I only mention this early one, as one of the difficulties to be faced by someone not fluent in other languages who would otherwise be quite competent to read and profit by this most valuable book; for it is almost certainly going to be one of the standard textbooks on its subjects in the English-reading world. I do not want to deter anyone from reading it; and provided people are prepared to have to do without understanding some allusions, or the meaning of some non-English phrases in the text, this book certainly should be tackled by all who want sound, solid and Biblical Theology.

I stress 'Biblical' in the last sentence, because it is particularly refreshing to find a theologian (there are, of course,

others) who, so to speak, lets the Bible speak for itself. One has found in recent years, among certain theologians, a tendency to want to use far too much non-canonical writing, whether apocryphal or pseudepigraphical, or even non-Jewish and non-Christian writing, to explain the Bible. Even E. Stauffer in his book on the same subject seemed to fall too deeply into this mood of finding the meaning of the Bible outside its own pages; but this is possibly an exaggerated impression of a book read rather quickly two or three years ago.

Our author, on the contrary, lets the Bible explain itself wherever possible, interpret itself, and illuminate itself; and one of his great recurring themes is that Jesus Christ is Himself the author of what Richardson calls in his preface 'the brilliant reinterpretation of the Old Testament scheme of salvation'. Neither the Apostles, influenced or uninfluenced by outside thought and other religious ideas, nor any supposed second century Gnostically-minded Church, have interpreted Christ's Gospel of salvation in the form in which it has come down the ages. Christ Himself is the originator of the new content given to the manifold themes of men's salvation. The author goes on to test this 'hypothesis' by an exhaustive and fascinating study of these great themes of our Redemption, drawing them out in a unified manner from the writings of the N.T., and from their background, the O.T.

New Testament interpretation has had many changes and reversals in the last half century or so, at the hands of various schools of thought, radically critical, liberal, eschatological, neo-orthodox, existential and typological. I would not care to put a label on Professor Richardson, but he tries and in my opinion succeeds admirably in co-ordinating the best of what the Biblical critics, the eschatologists and the typologists in particular have said and written in their attempts to understand the meaning of the New Testament.

He points out that N.T. Theology must be written over and over again, in each age. If I am not doing him an injustice in attempting this, I might sum up his major presuppositions as follows: (i) History must have an interpreting principle; (ii) everyone must have an idea of the meaning of the N.T. as a unified whole, and this demands intellectual effort and scientific study; (iii) that a coherence must exist in the whole N.T., and (iv) all N.T. studies, including this book, should help the preaching of the Church in their own age. I cannot list all the subjects dealt with, but those which I, as a 'parson in the street', found particularly illuminating are the following: Faith, Knowledge of God and their close connection with obedience; the Biblical idea of personality and its 'carry-over' to others; his whole handling of the eschatological outlook in the N.T., looking to the final parousia or coming in glory; the Kingdom of God and the meaning of the phrase 'the Son of man'; his approach to the Gospels, not as biographies, but theological narratives; the

Resurrection ; the Atonement, along with a warning not to take metaphors of the atonement and base theories on them ; the Ministry, with due recognition of the 'fluid' condition of the ministry in the first days of the Church ; the priesthood of the laity ; his whole 'ecumenical' approach to the subject of N.T. theology ; the essential element of 'sacrifice' in the Eucharist, cleared of all misconceptions and misconstruing by those who fear the use of the word. But throughout the book light is shed, confusions about the meanings of many theological terms cleared away, and all sorts of useful pieces of information about textual and critical matters are given, which help to make the non-scholar feel that he is, as he is indeed, being brought up to date on these branches of Biblical knowledge, and, in summary, a co-ordinated study of the New Testament imparted.

If I may presume to add one or two matters which left me unsatisfied, the first is concerned not merely with our present author but with present trends of which he is one example. We are all learning from the Scholars that the Gospels are not biographies, and that they are, as it were, theological reconstructions. This approach to the Gospels explains that we cannot find literal biography, and are hard put to find the historical core of the events, and even in some instances of the teaching, of Christ. I shall have to accept the accusation of being a conservative when I say that, as I understand the doctrine of the Incarnation of Christ to mean that the Son of God lived a real human life, I find it hard to stomach the prevalent indifference shown in present trends to the ordinary events of Christ's life (*see especially* Cap. 8). One can understand not being able to reconstruct exactly what happened at the Resurrection or the Ascension, or even the Transfiguration, because they were to those who witnessed them indescribable experiences. But are we always to be content with having to say of the more normal (if I can use such language) events of Christ's life, 'we don't know exactly what happened, and it doesn't matter' ? In this case we seem to be on the verge of a kind of doceticism about the humanity of Christ.

In reply, Dr. Richardson would say that he has pointed out that scholars' ideas about the N.T. change in every age ; and therefore one can assume that the debate over the questions concerning the presentation by the Gospel writers of the life of Christ, their stylized form and so on, is not yet finished. Perhaps what I really want from Richardson, and did not find, is a more clear explanation of the way in which the parson in the street may preach the realness of Christ's human life, even if the narratives of the Gospel seem neither chronologically accurate, nor literal, because they have been coloured by theological interpretation. But I may be dull-witted.

Secondly, is it part of the same trend that causes Richardson to refrain from giving us a chapter, or at least an extensive section, on the corpus of Christ's teaching ? Of course, I know that any reader, looking up the Biblical index, can say to me that the book

is saturated with references to texts out of Christ's teaching. True enough, but there is a very considerable quota of the total of Gospel writing which gives Christ's teaching. Yet the parables as far as I can see are only dealt with in a section dealing with the phrase 'the mystery of the Kingdom of God'. It may be—and I want to be fair—that Richardson's very method, dealing with themes, leading words and ideas, precluded, or in the author's mind made unnecessary, a separate section or chapter dealing with the Teaching of Christ as a whole. But I would have liked one.

Thirdly, his chapter on Baptism I found too concentrated, and received the impression of trying too hard to unify the various kinds of symbolic acts or thoughts attached to Baptism. Finally, while wholeheartedly agreeing with what he says about the correctness of Infant Baptism, I have to add that he surely should have said something more than a passing reference to the missionary situation of the Church, where adults may and do come as isolated individuals to accept Christ and His Baptism. Was it not Dom Gregory Dix who did so much to re-establish the fact that adult Baptism is the 'norm', an idea reaffirmed in the proposed Prayer Book for the C.I.P.B.C.? But as I read the concluding section of this Chapter, with such stress being laid on Infant Baptism, I couldn't help thinking that by ending his chapter with this emphasis Dr. Richardson is verging on being guilty of the accusation he levels against Barth in a footnote on p. 361, so emphasizing one insight that he denies the larger truth. But I don't think Dr. Richardson would really deny the larger truth about Baptism. If his section on Infant Baptism had not been the climax of the chapter, but put in somewhere earlier, the balance might have been better. Even so, I would have liked a comparable section on Adult Baptism, in which his 'solidarity of the family' does not always apply.

I did not have time to check all Biblical references. There appear to be only minor printing errors, on pages 145 (fn.), 160, 210 (verb missing?), 240 (fn. should not 'et' be 'est' ?); 248 (Gandhi, please ;).

The local library edition of the Shorter Oxford Dictionary (1950) knows nothing of the word 'facticity', and surely 'resiling' (p. 381) is a rather exotic word to use. His occasional transliteration of Greek words might be confusing to some people, e.g. p. 326. 'Sheluchim' might have been added to the Index of Hebrew words, even though only a plural. But such slips by the author, or his indexers or the printer are trifling in a book full of good things.

Hazaribagh

B. HARVEY

This book contains three Papers read at an informal conference of French Pastors and Anglican Priests held at Lambeth in 1956. It is one of the S.C.M. Press's series 'Studies in Ministry and Worship' under the General Editorship of Professor G. W. H. Lampe. The author, who is Professor of Theology in the University of Strasbourg, and Chairman of a team of theologians working on the new Liturgy of the Reformed Church of France, has been fortunate in finding a translator (Mr. Edwin Hudson) whose skill is such that it is only very occasionally that one is conscious of reading a translation.

The first Paper deals with the Eucharist as the Sacrament of Unity, and particularly valuable is the author's insistence that even in our disunion, when our freedom in receiving the Sacrament is curtailed by our ecclesiastical divisions, it is still the Sacrament of Unity. Whatever differences there may be in our theological conceptions of the Sacrament, all Christians (except such non-sacramental bodies as the Quakers and the Salvation Army) agree that when they receive the Holy Communion, Christ does come into their souls ; it is a real act of Communion with Him. All are gathered at the foot of the Cross : all share in the joy of the presence of the risen Lord. And if all are united to Him, we are all fundamentally, despite appearances, united to each other already. It is only in the light of such a conception as this that the singing of such lines as

We are not divided,
All one body we

can be tolerated. This does not mean that the achievement of corporate reunion is something that we need not bother about : our divisions are a scandal. But the fact that already we are united in Christ, in a common consecration and obedience, even though it is very imperfectly realized, is something for which we should be profoundly thankful, and it is that which makes it possible for us to approach one another, not as strangers, nor merely as friends on a human level, but as already possessing, though its manifestation is partly obscured, the unity of the life of the Redeemer, as we pray and work for the day when the Eucharist will be visibly and openly what it has always been, the Sacrament of our Unity in our Lord.

The second Paper gives an account of the liturgical developments in the Reformed Church of France, and for an Anglican it is specially interesting as shewing the reaction of one brought up in a non-liturgical tradition to the discovery of the value of such things as the Church's Year with its ordered round of festivals and fasts, and a Liturgy so far stereotyped at least that the congregation can play a significant, active, part in its celebration. Professor Benoit begins with a brief survey of the history of the Re-

formed Church in France and Switzerland, with its sombre Liturgy of the Lord's Supper concentrating attention on the Cross to the exclusion of the Resurrection, its exclusive emphasis on the preaching of the Word, 'which gave to worship a didactic intention and an essentially intellectual cast.' Despite the efforts of pioneers, it was not until very recent years that a liturgical revival has been at all widespread. The whole tradition of French Protestantism has been moulded in an opposite direction, and the fact that such a change has taken place is a remarkable phenomenon, and gives us ground for a more lively hope that as we grow closer to each other in our forms of worship, so we shall, by God's mercy, learning from each other in Him, be drawn closer, as doctrinal differences are also transcended, until the Church of Christ is visibly one, 'terrible as an army with banners' in the eyes of the enemies of God, indescribably lovely in the eyes of those who love Him.

A curious omission in this section is any reference to the Liturgical Movement in the Church of Scotland; where was the pioneer work done? Or are we to understand that the two movements were strictly parallel? (The quotation on p. 21 is from the Liturgy of the Episcopal Church in Scotland.)

An account is given of the form of the Liturgy adopted in the Reformed Church of France in 1955, and the author shews how it follows the pattern of St. Paul's words in 1 Corinthians 11:23-29, with its four-fold movement in the Eucharistic Prayer—thanksgiving, anamnesis, eschatological expectation, and examination of conscience. There is an interesting section on the Decalogue, in which the difference between Luther's and Calvin's conceptions of the Law is explained: the former regarded it as a schoolmaster to bring us to Christ by shewing us our weakness and faults, and placed it before the confession of sins; the latter wished it to come after the absolution as a norm for Christians, perfectly possible of attainment by those who lived in the grace of God. But even in Calvin's own lifetime, at Geneva the Decalogue seems to have fallen into disuse, and in the seventeenth century it was re-introduced as an introduction to the service. 'It was read even before the service had really begun, by a theological student, in order to cover up the noise of late arrivals and the shuffling of chairs,' Though later it was incorporated into the service, it remained at the beginning, before the confession. The Liturgical Committee in France proposed a return to the true Calvinistic tradition, but the Synod rejected the proposal as too revolutionary.

Theologically, the author sees certain important factors bound up with the liturgical revival: a new conception of the Church as such, which has made the reception of Holy Communion more general and frequent, and led to a greater realization of the duty of intercession; the dogmatic revival now taking place, so that the new Liturgy is centred in Christ and not on the worshippers; the development of the theology of worship as a

dialogue between God and man, and as an act of praise and adoration. Our worship and our doctrine interact on each other, and enrich and purify each other. In the development of the ordinary man in the pew, worship is the dominant factor, which means that the theological implications of liturgical changes must be carefully considered, and also the possibility that it may be necessary to change our forms of worship in order to bring them into line with what God has revealed to us of theological truth.

This second Paper closes with a section headed 'Liturgy and Tradition', in which it is emphasized that the Liturgy of the Church is not something static, but continually developing, and pointing out the difference between the liturgist and the archaeologist. The depressing, as well as the encouraging, sides of the history of the Christian Church are brought before us, and the warning given that all developments in Liturgy must be brought to the touchstone of Scripture, and the rôle of the laity in this development is stressed.

The third Paper is a sympathetic account of the Liturgical Movement in the Roman Catholic Church (especially as it has developed in France), as seen by a French Reformed Pastor. The material with which he deals is familiar to us from other sources, but it is always vividly presented, and the author's comments would have surprised his predecessors in the Reformed Churches by the recognition of the abiding value of external symbols as an aid to devotion. His review of the dissatisfaction of many of the leading French Roman Catholics with the standard of preaching leads to the hope that that Church also may recover in its fulness the ministry of the Word, and so forward the growth of a real understanding by the people of the truths of the Gospel, and their embodiment in the Liturgy. In concluding, he quotes with approval the judgement of Pope Pius XII that the Liturgical Movement in Catholicism (Professor Benoit would add, in Protestantism too) seems 'to be a sign of God's providence for our times, a sign that the Holy Spirit is at work in His Church.'

The book is attractively printed, but it is a pity that there is no index.

Calcutta

WALTER B. MADDAN

Christian Thought in Action : by Dom Aelred Graham. Collins. 12sh. 6d.

The author is a Benedictine monk, philosopher, and teacher of some reputation in England and America. He is concerned with the rôle of the Roman Church, not only as a social and political institution, but also as an instrument of faith. He believes that not enough attention has been given to the depths of religion, to cultivating the art of meditation and prayer. He explores the resources of religion in the life of the individual Christian in the discussions of this book.

The book contains eight chapters of 160 pages, each chapter being an essay, viz. ; what is the spiritual life ; the difficulty of being oneself ; learning to love ; the technique of sound living ; self-fulfilment ; the interior life of the Christian humanist ; orthodoxy and religious experience ; and St. Augustine's Doctrine of Grace. Six of these were lectures delivered in university circles and seminaries ; and the other two are substances of articles which appeared in the London 'Tablet.'

The title of the book is a challenging one, i.e. 'Christian thought in action'. There is a danger in the Church that the members seem to be satisfied by mere believing of the creed of the Church, and not attempting to live accordingly, though there are some who sincerely try to live the life of their faith. But they are bewildered and puzzled under modern situations of conflicting loyalties, and know not how to live it, and even if they knew, they seem to lack the courage and strength to put into action their Christian convictions. The author takes up these problems, and in dealing with them he ably leads the reader to deeper levels of Christian life of prayer and meditation. But his emphasis is on practical and sound Christian living based on the four cardinal virtues of prudence, justice, fortitude, and temperance, and the three theological virtues of faith, hope and charity which make up the vital essence of Christianity. He gives a helpful exposition of each of these virtues. He sums up the manifold evils of our time, in one word—irreligion.

In the chapter on orthodoxy and religious experience, he has a scholarly discussion, at the same time simple and clear, within the reach of the common man, on mysticism. In the final chapter he ably expounds St. Augustine's doctrine of grace, and drives home to the reader the message that grace is essential to Christian action which is imperative in the world today. The Roman Catholic as well as the Protestant will find this book helpful for Christian thought and action. The reader finds saints and scholars quoted appropriately and the book makes delightful reading.

Dornakal

C. S. SUNDARESAN

Christian Baptism—Its Practice and Its Meaning : by the Rt. Rev. A. H. Legg, M.A. (C.L.S., Madras. Re.1/00.)

The subject of baptism has been widely discussed in recent years, especially in the negotiation committees of Church Union in India, and as a result we find that many have become interested and have made contributions to the enrichment of this subject. This booklet of Bishop Legg is a useful contribution. The author takes us step by step into the investigation of the meaning of Christian baptism in its relation to the Church as well as the individual.

In the first chapter of the booklet he discusses the background

of Christian baptism, which is Judaism, where a ceremonial washing, circumcision and proselyte baptism were practised. However, John through his baptism brought a new meaning to the rite which was further shaped by our Lord. In the second chapter of the booklet the discussion is based on the beginning and practice of Christian baptism, where we find the author's consideration of the Dominical authority behind this rite, which was confirmed on the day of Pentecost by the Holy Spirit as a general practice of the Church. The last chapter which occupies half of the booklet is the author's most important chapter which deserves the special attention of all readers. In this part the meaning of Christian baptism is developed under the sub-headings: The Lordship of Christ, The Holy Spirit, the Remission of Sins, Incorporation into Christ, The New Birth, The New Covenant, The Rite of Admission into the Christian Church, A means of Grace, The Preaching of the Word, Repentance and Faith, Infant Baptism and Baptism not to be repeated. In all these points the writer aims to make it clear that 'Baptism marks a decisive moment in the Christian life. Those who neglect it are in danger of remaining content with a vague religiosity instead of a life of definite and committed discipleship in the fellowship of the Church. It is the rite commanded by Christ for initiation into His Church and we may expect His blessing as we use it.'

But in spite of this positive note we find that the author exposes himself to some criticisms due to the negative note that we find in this booklet and no reader can remain indifferent to its challenging tone. The reader is in danger of being convinced that Christian faith does not consist in the attitude of the person but is grounded fully on God's revealed act for the redemption of the world. The author has lost the important idea that, 'without personal faith, no one should be baptized' and the booklet seems to be onesided, with the sole aim of the advocacy of infant baptism as the true baptism.

On page 8, the writer quotes Acts 2:39 and says that it concerns children. On page 28, the writer's understanding of 'children' is infants. But he has not observed that the Greek word τέκνον does not mean βρέφη. Also in Acts 2:29 τέκνον means 'descendants' rather than infants.

On page 9, in reference to household baptism, there is no proof of the idea that the household included infants. Moreover the word οἶκος may also mean 'a spiritual house' (1 Tim. 3:15; Heb. 3:6) and so 'the group of believers.' The family of Stephanas in 1 Cor. 1:16 and 16:15, 16, surely indicates that the household ministered to the Church and in that case did it include infants? Nowhere is it mentioned that Lydia was married. We know that she was selling purple cloth. In that case the household might consist of her servants and in the Roman empire servants were included in the households. In the case of the jailor also, the adverb πανοικί (Acts 16:34) is the clue to understanding the verse. Since it is an adverb it must qualify either

one of the verbs of the sentence and would mean that the household either rejoiced or believed and so there is no point in raising the problem that there were infants in this household.

On page 10, the writer's doubt of there not being sufficient water in the prison is made invalid by the use of the word βαπτίζω and not ραντίζω or ἐκκέω, which are frequently used in the New Testament for sprinkling or pouring.

On page 22, under the sub-heading ' Infant Baptism ', we find that the writer's argument for accepting infant baptism as valid over against believers' baptism is not supported by well-fitting scripture verses or the Church fathers: such verses, doubtless, are not available. His view is justified by his own reasonings and arguments. Faith is given a very inferior place in the life of a Christian in his relation to baptism and the dangerous dogma of believing by proxy has been emphasized and encouraged. Also we know that in the time of our Lord's ministry, or during the apostolic or patristic age, it was not practised. Even among Christian households, the instances of Chrysostom, Gregory Nazianzen, Basil, Ephraem of Edessa, Augustine, Ambrose, etc., there are decisive proofs that infant baptism was not only not obligatory but not usual. They had Christian parents and yet they were not baptized till they reached maturity.

On page 30, the use of the illustration of marriage is very strange. Children are not given in marriage, nor are infants. Young people when they marry may not know much about married life but they are not completely ignorant of their marriage. Discussion on re-baptism can never be understood properly through this simile. On the other hand in India infant baptism and confirmation resemble child marriage and re-marriage of the couple upon their maturity rather than the marriage of adults. And has not child marriage been abolished in the constitution of India ?!

This booklet will have the challenging power of exercising the thoughts of members of many churches. Small though it is, it cannot be neglected by any Christian who is interested in the doctrine of baptism or the plan of Church Union in India.

Jorhat

ANUGRAHA BEHERA

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